

On the Brothers  
by T. G. B. Lloyd  
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The Director read the following papers for the author :

*On the "BEOTHUCS," a TRIBE of RED INDIANS, SUPPOSED to be EXTINCT, WHICH FORMERLY INHABITED NEWFOUNDLAND.* BY T. G. B. LLOYD, C.E., F.G.S., M.A.I. [With Plate iii.]

The accounts given of the Aborigines of Newfoundland, or Beothucs, as they styled themselves, by the early navigators who visited the island, are brief, and without especial interest. John and Sebastian Cabot, the discoverers of the island, in 1497, during the reign of Henry VII, in speaking of the savages of St. John's Island, which is situated close to the mainland on the N. W. coast of Newfoundland, say, "the inhabitants of this island (St. John's), use the skins and furs of wild beasts for garments, which they hold in as high estimation as we do our finest clothes. In war they use bows and arrows, spears, darts, clubs, and slings."

"In the 14th year of the king, three men were brought from Newfoundland, who were clothed in the skins of beasts, did eat raw flesh, and spoke a language which no man could understand ; their demeanour being more like that of brute beasts than men ; they were kept by the king for some considerable time, and I saw two of them about two years afterwards in the Palace of Westminster, habited like Englishmen, and not to be distinguished from Englishmen, until I was told who they were." (Kerr's Travels, vol. vi, p. 3-10.)

In 1534 Jacques Cartier met with some of the Indians in the district of Carpool, near the extreme N.E. point of the coast of Newfoundland, of whom he speaks in the following terms : "These are men of indifferent good stature and bigness, but wild and unruly. They wear their hair tied on the top like a wreath of hay, and put a wooden pin in it, or any other such thing, instead of a nail, and with them they bind certain birds' feathers ; they are clothed with wild beasts' skins, as well the men as the women, but the women go somewhat straighter and closer in their garments than the men do, with their waists girded. They paint themselves with certain roan colours. Their boats are made of the bark of birch trees, with the which they fish, and take great store of seals, and as far as we could understand, since our coming hither, that is not their habitation, but they come from the main land out of hotter countries, to catch the said seals, and other necessities for their living." (Hakluyt, vol. iii, p. 252).

The next account of the Indians is given by Captain Richard Whitbourne, in his voyages to Newfoundland, about the year 1615, which is as follows : "The natural inhabitants of the country, as they are but few in number, so are they a some-

what rude and savage people, having neither knowledge of God, nor living under any kind of civil government. They live altogether in the north and west part of the country, which is seldom frequented by the English ; but the French and Biscaines report them to be an ingenious and tractable people (*being well used*). They are ready to assist them, with great labour and patience, in the killing and cutting up and boiling of whales and making train oil, without expectation of other reward than a little bread, or some such small hire. . . . .

These savages secretly come every year into Trinity Bay and Harbour, in the night time, purposely to steal sails, lines, hatchets, hooks, knives, and such like." (Purchas, vol. iv, p. 1884.)

In the rare and curious work by the same author, entitled "A discourse, containing a loving invitation, both honourable and profitable, to all such as shall adventure, either in person or purse, for the advancement of his Majesty's most hopeful plantation, in the Newfoundland, lately undertaken" (1622), we find additional information concerning the natives of the island. "They have great store of red ochre, which they use to colour their bodies, bows and arrows, and canoes, which are built in shape like the wherries on the river Thames, but that they are much longer, made with the rinds of birch trees, which they sew very artificially and elose together, and overlay every seam with turpentine ; and in like manner they sew the rinds of spruce trees, round and deep in proportion, like a brass kettle, to boil their meat in, which hath been well proved by three mariners of a ship riding at anchor by me, who being robbed in the night of their apparel and divers provisions, did the next day seek after them, and came suddenly where they had set up three tents, and were feasting, having the canoes by them, and had three pots made of such rinds of trees, standing each of them on three stems, boiling, with fowls in each of them, every fowl as big as a pigeon, and some so big as a duck. They had also many such pots so fowld and fashioned, like the leather buckets that are used for quenching fire, and were full of the yolks of eggs, that they had taken and boiled hard, and so dried small, which the savages used in their broth ; they had great store of the skins of deer, bettners, bears, seals, otters, and divers other fine skins, which were well dressed ; as also great store of several goots of flesh dried ; and by shooting off a musket towards them, they all ran away naked, without any apparel, but only their hats on their heads, which were made of seals' skins, in fashion like our hats."

We now come to a remarkably interesting narrative of an expedition, undertaken in the year 1768 by John Cartwright, Captain, which is entitled "Remarks on the Situation of the Red Indians of Newfoundland, with some aecount of their



BIRCH BARK CANOE, - BEOTHUES.





manner of living, together with such descriptions as are necessary to the explanation of the sketch of the country they inhabit, *taken on the spot.*"

The original manuscript, which, I believe, has never been printed, is now in the possession of the Protestant Bishop of Newfoundland. Through the kindness of the Rev. Mr. Pilot, of St. John's, Newfoundland, I was enabled to transcribe as much of the document as would serve my purpose. The author was, if we can judge from his writings, a man of no ordinary powers of observation. His minute, and apparently accurate, descriptions of facts, conveyed in clear and forcible language, bear the impress of truth, but as his chief object was to enlist the sympathies of the British Government, against the horrible barbarities which were being practised on the comparatively defenceless Indians by the *mean whites* of the island, he occasionally degenerates into a somewhat maudlin style of sentimentality, and indulges in moral reflections. I cannot, however, do better than follow his descriptions of the Indians, their habitations, implements of the chase, and other particulars of their mode of life, leaving out his poetical imaginings as to how they may have spent their time during the long and dreary winters of these latitudes.

In so doing, I shall take Cartwright's account as the basis of the following remarks, supplementing it by any evidence, corroborative or otherwise, I may be able to bring forward both from the accounts of others and from my own observations. I may here remark, that I am much indebted to the kindness of Mr. John Peyton, of Toulanguet Island, who was intimately associated, in his early days, with the Red Indians, for much valuable information concerning them. My thanks are also due to Mr. Whiteway, of St. John's, Newfoundland, for the loan of a vocabulary of the Red Indian language; to my friend Mr. Murray, F.G.S., for a photograph of R. J., and to others, who have kindly assisted me in my inquiries.

The epithet of "Red Indian" is given to the savages of Newfoundland from their universal custom of colouring their garments, canoes, bows and arrows, and every other utensil belonging to them, with red ochre,\* obtained by them from Red Ochre Island, Conception Bay. Although they are the original inhabitants of a country we have so long been in possession of, they have not now the least intercourse with us whatever, except indeed the unfriendly one of reciprocal injuries and murders. There are traditions amongst the English inhabitants

\* According to the testimony of Mr. Peyton, they anointed their bodies with a mixture of red ochre and deer's fat, which during the summer season must have formed a good protection against the flies which infest the island, and rendered them less sensitive to the effects of heat and cold.

of Newfoundland which prove that an amicable intercourse once subsisted between them and the natives, and at the same time afford sufficient evidence that the conduct of the savages was not the cause that broke those social bonds.

A reference is here made by Cartwright to a sketch plan of the location of the Indian dwellings, deer fences, and sewels, and to a sketch of their bow and arrow, both of which were unfortunately missing from his manuscript.

*The Wigwam* is a hut in the form of a cone, the base of which is proportional to the number of the family, and their beds form a circle around the fire that burns in the centre. The beds are only so many oblong hollows in the earth, lined with the tender branches of fir (balsam) and pine (white). Several straight sticks, like hop-poles, compose the frame of the wigwam, the covering of which is supplied by the rind of the birch tree. This is overlaid, sheet upon sheet, in the manner of tiles, and perfectly shelters the whole apartment, except the fireplace, over which there is left an opening to carry off the smoke. The birch rind is secured in its place by outside poles, whose weight, from their inclined position, is sufficient for that purpose. The central fire, spreading its heat on all sides, makes them quite warm, and notwithstanding one of these habitations, where materials and labour are plentiful, may be completed in less than an hour, yet they are extremely durable, as is evidenced by the fact that during the last few years Mr. A. Murray, F.G.S., Provincial Geologist, saw some of them standing near Red Indian Lake which must at least have been from thirty to forty years old. Of the *square habitations* only two were observed, one upon "Sabbath Point," in "Lieutenant's Lake," and the other at a small distance from "Little Rattle."\* They were much alike, and on examining the latter we found it to be of the form of a rectangle, framed nearly in the fashion of the English fishing houses, only that the studs were somewhat apart, from which it is evident that they could not form the shell, as in the English buildings, where they are closely joined together. But about eighteen inches within this, and parallel to it, there was another frame of slighter workmanship rising to the roof. From the hair adhering to the studs the interval appeared to have been filled up with deers' skins, than which there could have been nothing better calculated for keeping out the cold. This was the construction of only three sides, the fourth being raised by trees, well squared, and placed horizontally, one upon another, having their seams caulked with

\* It is to be regretted that the names given to places on the island by their discoverers, should have been subsequently changed by later explorers, as it is impossible to identify many of those mentioned by Cartwright and others, by reference to the chart.



moss. The difference was probably owing to a deficiency in skins, and the rather so as this inferior side of the dwelling bore a south-east aspect, which required less shelter than any other. The lodgments of the rafters on the beams and the necessary joints were as neatly executed as in the houses commonly occupied by our fishermen. The roof was of the form of a low pyramid, being encompassed at a distance of three feet from its vertex by a hoop tied to the rafters with thongs (as I have myself seen in the ordinary conical wigwams of the Micmacs of Newfoundland). There the covering had terminated, and the space above the hoop had been left open, as in the wigwam, for a passage to the smoke, the fireplace, according to custom, having been in the centre. Mr. Peyton and Mr. Curtis, of Salmonier, informed me that the savages also constructed buildings for storing venison. In this connection it may be noticed that our Micmac Indian, Reuben Souleau, gave me an account of a circular wall of stones about seven feet in diameter and four feet high, situated on the side of Birchy Lake, on the Main Brook, which commanded an uninterrupted view both up and down stream. It is supposed to have been built by the Red Indians for a look-out place.

*The Deer Fences* which we found erected on the banks of the River "Exploits" are situated in places the most proper for intercepting the herds of "Cariboo" deer as they cross the river in their route to the southward on the approach of winter, and again at the return of mild weather, when they wander back to the northward. They have the best effect where there is a beach of about twenty feet wide and from that a steep ascending bank. Along the ridge of this bank the Indians fell the trees without chopping the trunks quite asunder, taking care that they fall parallel with the river, and guiding every fresh cut tree so as to coincide with and fall upon the last. The weak parts of the fence are filled up and strengthened with branches and limbs of other trees, secured occasionally by large stakes and bindings; in fact, these fences and our plashed hedges are formed on the same principle, differing only in their magnitude. They are raised to the height of six, eight, or ten feet, as the place may require, that, the steepness of the bank considered, they are not to be forced or overleapt by the largest deer. Those fences near "Slaughter's" and "Fatal" Islands and the other most frequented places are from half a mile to half a league in length, only discontinued here and there for short distances, where trees suitable for the purpose are not found.\* At certain convenient

\* I have been informed that some of the deer fences were as much as thirty miles in length, one of which is marked on a map of the island as extending in a direction about east and west.

stations they have small half-moon breastworks, called by the furriers *gazes*, over which it may be presumed they shoot the deer passing between the water-side and the bank, deterred by the “sewels” and disabled by means of the fence from entering the wood until an opening clear of these obstructions may present itself. Mr. Peyton stated that on the opposite side of the river they constructed a fence about two or three miles long, which was opposite to the lead of the long fence, to prevent the deer from ascending the bank. An opening was left in the long fence to allow the deer to pass through it into the water. This arrangement was probably carried into effect in places where the height and steepness of the bank were not sufficiently great.

The “*Sewels*” are made by tying a tassel of birch bark, formed like the wing of a paper kite, to the small end of a slight stick about six feet in length. These sticks are pricked into the ground about ten or twelve yards apart, and so much sloping that the pendent rind may hang clear of its support, in order to play with every breath of wind, and thus cause the deer to shun the place where it stands.\* I have myself seen the remains of a deer fence on the north-west end of Grand Pond, consisting of a line of poles stuck into the ground in the manner above described, and, judging from the appearance of the tops of the sticks, it seemed probable that the cuts in them had been made with a steel axe, a circumstance which was accounted for by one of our Indian guides by his saying that “his people” had told him they had planted fresh stakes in places. There is, however, no doubt that the Red Indians occasionally obtained steel axes, which they stole from the fishermen and others.

The *Canoe* (plate iii) peculiar to these Indians comes next to be considered. The principle on which the Red Indian’s† canoe is constructed is perhaps nowhere else to be met with. It has in a way no bottom at all, the side beginning at the very keel, and from thence running up in a straight line to the edge or gunwale.

\* Virgil, in his “*Georgics*,” 3rd, 371, alludes to the practice of frightening deer by means of coloured feathers, in the following lines:—

“Hos non immissis canibus, non cassibus ullis,  
Puniceæve agitant pavidos formidine pennæ;”

which are thus translated by Conington: “No need of letting in dogs on them, hunting them with nets, or scaring them with the terror of the crimson feather.” Dryden has neglected the peculiar beauty of the passage by using only the general word “toils,” which gives no idea of a sewel formed with coloured feathers (see v. 572).

† The Micmac Indians of Newfoundland use skins instead of birch bark in the manufacture of their canoes.

A transverse section of it at any part whatever makes an acute angle, only that it is not sharpened to a perfect angular point, but is somewhat rounded to take in the slight rod which serves by way of a keel. This rod is thickest in the middle (being in that part about the size of the handle of a common hatchet), tapering each way, and terminating with the slender curved extremities of the canoe. The form of the keel will, then, it is evident, be the same with the outline of the longitudinal section, which, when represented on paper, is nearly, if not exactly, the half of an ellipse, longitudinally divided. Having thus drawn the keel, whose two ends become also similar stems to the canoe, the side may easily be completed after this manner; perpendicular to the middle of the keel, and at two-thirds the height of its extremities, make a point; between this central and the extreme points, describe each way a Catenarian arch, with a free curve, and you will have the form of the side, as well as a section of the canoe, for their difference is so very slight as not to be discernible by the eye, which will be clearly comprehended on recollecting that the side, as I before said, begins at the keel. The coat, or shell, of the canoe is made of the largest and fairest sheets of birch bark that can be procured, its form being nothing more than two sides joined together, where the keel is to be introduced. It is very easily sewn together entire. The sewing is perfectly neat, and performed with spruce roots, split to the proper size. The portion along the gunwale is like our neatest basket-work. The seams are payed over with a sort of gum, which appears to be a preparation of turpentine, oil, and red ochre, which effectually resists all the effects of the water. The sides are kept apart, and their proper distance preserved, by means of a thwart of about the thickness of two fingers, whose ends are looped on the rising points above mentioned in the middle of the gunwale.\* The extension caused when this thwart is introduced, lessens in some degree the length of the canoe by drawing in still more its curling ends; it also fixes the extreme breadth in the middle, which is requisite in a vessel having similar stems, and intended for advancing with either of them foremost, as occasion may require, and by bulging out their sides gives them a perceptible convexity, much more beautiful than their first form. The gunwales are made with tapering sticks, two on each side, the thick ends of which meet on the rising points of the main thwart, and, being moulded to the shape of the canoe, their smaller ends terminate with those of

\* According to Mr. Peyton, the "sprcader" or "thwart" was taken out when circumstances required, to enable the canoe to be folded up like a cocked hat; but I fear that such a proceeding would, by cracking the gum, have opened the seams of the birch bark, and thus have made the canoe leaky.



the keel rod in the extremities of each stem. On the outside of the proper gunwales, with which they exactly correspond, and connected with them by a few thongs, are also false gunwales, fixed there for the purpose of fenders. The inside is lined entirely with sticks, or ribs, two or three inches broad, cut flat and thin, and placed lengthwise, over which again others are crossed, which, being bent in the middle, extend up each side to the gunwale, where they are secured, serving as timbers. A shut thwart near each end, to prevent the canoe from twisting or being bulged more open than proper, makes it complete. It may readily be conceived, from its form and light fabric, that, being put into the water, it would lie flat on one side, with the keel and gunwale both at the surface, but, being ballasted with stones, it settles down to a proper depth in the water, and then swims upright, when a covering of sods and moss being laid on the stones, the Indians kneel on them, and manage the canoe with paddles. In fine weather they sometimes set a sail on a very slight mast, fastened to the middle thwart, but this is a practice for which their delicate and unsteady barks are by no means calculated. A canoe about fourteen feet long is about four feet wide in the middle.

The *Bows* are all of sycamore, which, being very scarce in this country, and the only wood it produces that is fit for this use, becomes very valuable. Mr. Peyton informed me that their bows were roughly made out of mountain ash or dogwood; they were formed by splitting the piece of wood selected for the purpose down the middle, the rounded side of which formed the back of the bow.\* The sticks are not selected with any great nicety, some of them being knotty and of a very rude appearance, but they show a considerable amount of constructive skill.

Except in the grasp, the inside of them is cut flat, but so obliquely and with so much art that the string will vibrate in a direction coinciding directly with the thicker edge of the bow. The bow is fully five and a half feet long. The string was made of deer's sinews.

The *Arrow* is made of well-seasoned pine (white) or sycamore, slender, light, and perfectly straight. Its head is a two-edged lance, about six inches long, made of iron taken from the traps, and other objects of that metal, which they had stolen from the furriers and fishermen. Cartwright says, in his journal of a residence in Labrador, that the head (of the arrow) is a barbed lance, six inches long, made out of an old nail, let into a cleft in the top of the shaft, and secured there by a thread of deer's

\* I had in my possession a bow which I took from a Micmac wigwam on Grand Pond; it is made of ash, and of the description used by the Micmacs for shooting ptarmigan, "sweet small deer," when gunpowder is scarce.



sinew. The stock is about three feet in length; like the famous arrow that pierced the heart of Douglas, it is feathered with the "grey goose wing." They also used the feathers of the "gripp" (or sea eagle) on their arrows.

The country which the Red Indians now inhabit is chiefly about the River "Exploits," extending northwards as far as Cape John and to Cape Frehel on the south-east. They were formerly known to have spread themselves much farther, but it is thought they were then considerably more numerous than they are at present. In the winter, it seems, they reside chiefly on the banks of the "Exploits," where they are able to procure a plentiful subsistence, as appeared by the abundance of horns and bones which lay scattered about their wigwams at the deer fences. The course of the river lies directly across the regular and constant track of the deer, a circumstance which must necessarily ensure to them a plentiful supply of venison. In summer they live altogether, it is apprehended, on the sea coast. Between the boundaries already mentioned is spread out a vast multitude of islands, abounding with sea fowl, ptarmigan, hares (*Lepus Arcticus*), and other game, besides seals in great number. On the largest of these islands are deer, foxes, bears, and others.\* Besides hunting all these, they used formerly to kill considerable quantities of salmon in the rivers and small streams, but the English have only left them in possession of two small brooks. During the egg season they are supposed to feed luxuriously. A kind of cake, made with eggs and baked in the sun, and a sort of pudding, stuffed in gut and composed of seals' fat, livers, eggs, and other ingredients, have been found about their wigwams, and are preserved by them, it is thought, against times of scarcity, and when the chase may happen to fail. The author then, in a fit of virtuous indignation, goes on to relate several stories of the inhuman barbarities perpetrated by the English fishermen on the poor Indians, from which we can gather that the patent of nobility ordinarily assumed to belong to the savage was not, at least in the cases mentioned, infringed upon by the dastardly "whites."

These Indians are not only secluded from any communication with Europeans, but they are as effectually cut off from the society of every other Indian people.† The "Canadians" (by whom I conclude the author means the Micmacs, who originally

\* Relics of the Red Indians, such as arrows, paddles, etc., have been found on the "Funks," an island situated about thirty miles N.E. from the nearest mainland.

† Mr. Peyton gave me to understand that they were perfectly well acquainted with the "mountaineer" Indians of Labrador, whom they called Shōudāmūnk, or "good Indians," in contradistinction to the Micmacs, to whom they gave the name Shōnäck, or "bad Indians."

came from Cape Breton) range in strong numbers along the western coast of Newfoundland, between whom and these natives there reigns so mortal an enmity that they never meet but a bloody conflict ensues. This is the only tribe than can now approach them, for the English settlements on the coast keep back the Esquimos, who are said to have formerly ranged far enough to the southward to have fallen in with Red Indian canoes, and it is understood that they then treated all they met as enemies. The Esquimos, in harassing them, kept to their own element, the water, where their superior canoes and missile weapons, provided for killing whales, made them terrible enemies to encounter. To complete their wretched condition, circumstances have denied them the services and companionship of the faithful dog. This strange statement was confirmed by Mr. J. Pcyton. During their sojourn in the spring on the sea coast and islands already spoken of they are obliged to observe all the vigilance of war. So inconsiderable are they in point of numbers, and subject to such an extreme dread of fire-arms, that they are ever on the defensive.

Between "Flut Rattle" and "Rangers' River" the banks of the "Exploits" bear marks of being well inhabited when the Indians resort thither from the sea coasts. The author, after stating his reasons for discrediting the statements of others in regard to the probable number of the Indians living on the island as under estimated, gives an opinion that there were living at that time about 450 souls.

It appears strange that Cartwright does not allude in his narrative to the general appearance, dress, and other characteristics of the Indians themselves, especially when it is borne in mind that one of the chief objects he had in view during his expedition was to surprise, if possible, one or more of the savages, for the purpose of effecting in time a friendly intercourse with them, in order to promote their civilisation, and render them in the end useful subjects of his Majesty. But the reason why he did not succeed in "interviewing" them may have been due to the fact that his excursion into the interior was made during the fall of the year, when the Indians had hardly yet returned from their summer's sojourn on the coast. How did he, then, obtain such an intimate knowledge of their canoes and weapons of war and the chase? It does not appear probable that they would have left such necessary equipments behind them—at least, for a long period of time. However, in an earlier part of his manuscript he observes that: "Even to gain a sight of them is a matter of no small difficulty. This fact is known to every one who has much traversed these islands, as the traces of Indians are found by such persons wherever they land, and sometimes

such fresh signs of them as are proof that they have not quitted the spot many minutes, and, although these appearances are observable every day, yet whole seasons pass sometimes without an Indian being seen by them.”

In Bonnycastle’s “Newfoundland in 1842” it is stated that some half-breeds of part Esquimo blood were much alarmed in the year 1831 by the sudden appearance in the Bay of Seven Islands, Labrador,\* of a fierce-looking people amongst them, of whom they had no knowledge or tradition, and who were totally unlike the warlike mountaineers of the interior. The strangers seemed to be equally struck with fear, for they disappeared as suddenly as they came.

During a short stay in Labrador last fall, where I was searching for Indian relics, I was informed that about half a century ago a tribe of Red Indians was living near Battle Harbour, Labrador, opposite the island of Belleisle, which committed depredations on the fishermen. A story is told of the Indians having on one occasion cut off the heads of two white children, which they stuck on poles. But no mention is made of them in Cartwright’s journal of a residence of nearly sixteen years on the coast of Labrador, published in 1792, in which he speaks of the neighbourhood of Battle Harbour.

Between the years 1760-1827 several attempts were made to open up communications with the Indians, which only resulted in the deaths of several of the parties concerned and in the capture of two women, one of whom was afterwards named Mary March, whose husband, a man said to have been six feet high, was murdered on the spot. In 1823 three other women gave themselves up, being then in a starving condition. One of them, named Shawnadithit, died of a pulmonary disease in a hospital at St. John’s, Newfoundland, after enjoying six years of civilised life. Her portrait is described as showing a pleasing but not handsome countenance, not unlike in expression those of the Canadian tribes—a round face with prominent cheek-bones, somewhat sunken eyes, and small nose. A small lock of her hair in my possession is of a black colour. In 1827 M. Cormack set out, under the auspices of the Beothuc Society of St. John’s, across the country from east to west, in search of the Red Indians. He was, however, unsuccessful in his endeavours to meet with them.

After describing the various remains of their wigwams, etc., such as have already been described in this paper, he thus goes on to give a description of their burial places: “The most interesting objects of all were their graves, if they can be so called.

\* The Bay of Seven Islands is situated near the junction of the River St. Lawrence, with its affluent, the “Moisie,” west of the Island of Anticosti.



They were differently constructed, according to the rank, it is presumed, of the persons entombed. One of them was shaped like a hut or cottage, ten feet by eight or nine feet, and four or five feet high in the ridge. It was floored with square poles, and the roof was covered with bark, and every part of it was well secured from the weather and the attacks of wild beasts. In it were found the bodies of two full-grown people, laid at length on the carefully-constructed floor, and wrapped in skins. In the same depository was a white deal coffin containing a skeleton, neatly enshrouded in white muslin—the remains, in short, of Mary March. A variety of articles were deposited along with the bodies, representations of the property or the property itself of the deceased in their lifetime, viz.: Two small wooden images of a male and female child, several small models of canoes, two small models of boats, an iron axe, a bow and quiver of arrows; they were placed by the side of the body supposed to be that of Mary March's husband; two 'fire-stones' or nodules of iron pyrites lay at its head, such as were used by the Red Indians for producing fire by striking two pieces of the substance together. There were also many cooking utensils made of birch bark and ornamented."

Another mode of disposing of the dead was similar to that of the Western Indians of the sources of the Mississippi. The body was wrapped in birch bark, and, with the property, placed on a scaffold formed of four posts, which supported a staging made of small squared beams laid close together. Again, the body was sometimes bent up, wrapped in birch bark, and enclosed in a sort of strong box of squared timbers, which were laid on each other horizontally, and notched at the corners somewhat like the ordinary cribwork of North America; its dimensions four feet by three feet by two feet six inches. It was well lined with birch bark, and in it the corpse was laid on its right side.\*

The most common method of interment was that of placing the body in a wrapping of birch bark and covering it well with a pile of stones, if such it can be called. But sometimes it was put a foot or more under the surface of the ground before the stones were placed on it, and in one place, where the ground was sandy and soft, the graves were deeper, and on them no stones were placed. The Indians had their cemeteries on the sea coast at particularly chosen spots, to which they were in the habit of bringing their dead from great distances. The women thus entombed appeared only to have their clothes with them, as no property was found with their bodies.

\* Hinds, in his "Explorations of Labrador," vol. i, page 170, says the Montagnais and Nasquapees bury their dead like the Swampy Crees. The body is placed on its side, but sometimes in a sitting posture.



My Micmac guide assured me that the Red Indians used to place their dead on scaffolds, but that he had never met with any of their graves. Mr. Curtis, of Salmonier, told me he once discovered a body in a sort of "rock shelter," called the "sugar loaf," covered with birch bark. Mr. Peyton's account confirmed the above statements of Cormack regarding the common mode of burial adopted by the Beothucs and the locating of their "Dii et Penates" along with their dead.

The information I possess relative to the physical characteristics of the "Beothics" is, I am sorry to say, confined to a few remarks thereon, jotted down during a single conversation with Mr. Peyton, and to my own superficial examination of the reputed "Red Indian skull" which is represented in the photograph. It appears that the men were of an ordinary stature, say five feet ten inches. The shape of the heads of the males and females did not differ in appearance from those of ordinary Europeans. Their eyes, which did not present any marked peculiarity of form like those of the Esquimos, were black and piercing. The men and women wore their black hair long; the former allowed it to fall over their faces. Their complexions were of a lighter colour than those of the Micmacs; in fact, in their countenances they resembled Spaniards. Their dress consisted of two dressed deerskins, which were thrown over their shoulders. Sometimes they wore sleeves of the same material, but never anything else as a covering. On their feet they wore rough mocassins of deer-skin. The skull above mentioned has the following history attached to it. Some years ago Mr. Peyton, of Tuillim Gate, presented the skull of a Red Indian (woman?) to the Athenæum at St. John's, Newfoundland, from which place it was transferred along with other Indian remains to the museum of the Geological Survey.

The implements and utensils which have been found in various parts of Newfoundland consist chiefly of mortar-shaped vessels, spear and arrow heads, gouges, and rude axes. They have been fashioned out of stones of various degrees of hardness and durability. Commencing with the objects shown in the photograph, the first specimen, on the left-hand side of the picture is an oblong hollow vessel of soft magnesian stone, the upper edges of which are about five inches in length, whilst the lower ones form a square of three and a half feet in the sides. Three of the sides are vertical, the remaining one sloping inwards, so as to reduce the base to the size given above. The block of stone has been hollowed out to a depth of two inches. At its lower left-hand corner is seen a shallow groove, which apparently served as a spout. (Locality unknown.)

Two arrow-heads of a hard blueish grey cherty stone, from Fox Harbour, Random Sound.

Human skull, previously mentioned.

Flat axe-shaped tool of felsite slate, of a whitish colour (locality unknown, but supposed by Mr. Murray to have been found in Newfoundland).

Arrow or spear head of soft felsite slate. (Codroy River.)

Finely-worked and highly-polished gouge-shaped implement of chert, nine and a half inches in length, from Bonavista Bay.

#### SPECIMENS ON THE TABLE.

No. 1. A portion of a roughly-made, gouge-like tool of clay slate, from Hall's Bay.

No. 2. Rudely-formed spear or arrow head of a soft red laminated clay slate, from Toulinguet Island.

No. 3. A chip or flake of quartzite, from Northern Arm, Bay of Exploits.

No. 4. Chip of quartzite, from the shore of "Grand Pond."

Part of a lock of hair, presented to M. Cormack by the Indian woman, Shawnadithit.

Tooth of Red Indian woman, taken from the jaw by Mr. Goff, of St. John's, Newfoundland.

The rough sketches, drawn to twice their natural size, show the outlines of several implements belonging to Captain Knight, of St. John's, who obtained them from Hall's Bay.

A. A. A. Arrow heads of quartzite.

B. Arrow or spear head of the same material as No. 2. It has a slight ridge running down the centre of the blade.

C. (c). Rudely-shaped axes, ground smooth on the cutting edges. c is of chert; (c) is of grey slate.

D. Egg-shaped plummet or sinker, made of steatite, with three shallow grooves cut in it for the reception of a cord.

The mortar-shaped vessel may have been used in the preparation of the egg cakes and pemmican already described. Had it been used for mixing the paint made of red ochre and deer's fat I imagine that traces of the colour of the first-named ingredient would have remained on the stone.

I have not been able to distinguish the arrow-heads from the spear-heads in all cases, because the mere question of size appeared to me an insufficient criterion to judge by when the different kinds of game which were pursued by the Red Indians were taken into consideration.

Mr. Thomas Peyton told me that the gouge-shaped tools were used by the Beothucs for dressing skins, a statement I am disinclined to believe, as implements of such a shape would be ill-

adapted for the purpose, although it does not appear clear to what other use they may have been applied, because there is at present no evidence to show that the Red Indians used "dug-outs," or hewed their timber in such a manner as to require a tool of a gouge-shaped form. I was informed that stone pipes had been found on the island; but Mr. Peyton stated that he never had any knowledge of their using tobacco or any other narcotic, nor had he ever seen any pipes belonging to them.

The two axes marked C. (C) are of the same type as those I have from Jefferson county, New York. The egg-shaped stone was used, I should imagine, as a sinker to a fishing line, because from its small size and the lightness of its material it would scarcely be serviceable as a weight for a net. The chips of quartzite, Nos. 3 and 4, and the arrow-heads A. A, are interesting from the fact that I procured some beautiful specimens of arrow-heads of the same material from the coast of Labrador during an exploratory cruise last summer round the island of Newfoundland. Mr. Murray, F.G.S., who has surveyed a considerable portion of the island, told me he had not met with any rock of a similar kind therein.

Cartwright remarks that he was unable to discover any objects which might be looked upon as evidences of religious culture or of superstitious practices in vogue amongst the Red Indians, excepting some small figured bones, neatly carved, and having four prongs, the two middle ones being parallel and almost close together, whilst the outer ones spread like a swallow's tail. A thong was fixed to the handle of each of the bones, which may, as he observes, have been used as amulets.

Having now put together in my paper the statements I have collected concerning the early Indian inhabitants of Newfoundland, it remains to recapitulate briefly some few of the points therein which strike me as of especial interest, without entering upon any vague speculations regarding the "whence and whither" of that strange tribe of whose history so little is known.

That they existed on the island in prehistoric times is shown by the reference to them given by Cabot, the discoverer of the island. The statement of Whitbourne substantiates the tradition mentioned by Cartwright that they formerly mixed in friendly intercourse with some of the inhabitants of the island, from which it seems probable that the inhuman treatment they received in after years from the English fishermen, together with the warfare carried on against them by the Micmac Indians, compelled them to live in a state of complete isolation—a custom so contrary to the usual conduct of the Red Indian when brought into proximity with Europeans. It is a very remarkable circumstance that the dog of the island, which is by nature



so serviceable an animal, should not have been domesticated by a people who in their daily existence must have needed the services of such a useful companion.

The peculiar shape of their canoes may be owing, as suggested to me by Mr. John Evans, Pres. Geo. Soc., to an adaptation of form to circumstances; the greater height of the gunwale and the curving up of the ends of the canoe, as compared with the ordinary birch bark canoe of Canada, would render it less liable to ship a sea, whilst its V-shaped section would increase its capability as a sailing craft in moderate weather. The fact of paddles, arrow-heads, and other articles, having been found on the "Funks," at a distance of more than thirty miles from the mainland, appears to show that the Indians could travel a considerable distance out to sea in their canoes. It may be here remarked that the Micmacs of Newfoundland use skin canoes and "flats" instead of those made of birch bark.

Caution should, I think, be used in attributing all the relics found on the island to the "Beothucs," because some of them may have belonged originally to the Micmac Indians, and perhaps also to the mountaineers and Esquimos of Labrador, with whom it appears they were in communication. The fact of the occurrence of arrow-heads and chips of calcedony in Newfoundland and on the opposite shores of Labrador suggests the idea that the material from which they were made may have been derived from a common source.

The vocabulary of the Indian tongue may prove valuable in the hands of the philologist for comparing the affinities of the language with those of other Indian tribes, and thus enable him to deduce therefrom the probable connection between the different races; but in doing so the emphatic warning given by Professor Huxley in a article on British Ethnology must not be forgotten, viz., that "community of language testifies to close contact of race between the people who speak the language, but to nothing else."

The historical sketch of the aborigines of Newfoundland, which I have drawn from the scanty materials at my disposal, embraces a period of about 340 years, which, commencing in the year of the discovery of the island (1497), terminated about forty years ago. No proofs since that time of the existence of the Beothucs after that period on the island, have been met with. According to the belief entertained by two half-breed hunters, who were probably the last persons who saw them, the miserable remnant of a people who, deprived of their hunting grounds, and reduced in numbers by the incursions and attacks of their barbarous enemies, either left the country by way of the Straits of Belleisle or perished on the island; but of their ultimate fate nothing is known with certainty.



In conclusion, I may state that I am expecting to return to Newfoundland during the ensuing spring, when I shall probably visit the portion of the island formerly frequented by the Red Indians, and, if so, I trust I shall be enabled to gather additional facts from personal observation which may serve as a sequel to the foregoing compilation.

## VOCABULARY OF MARY MARCH'S LANGUAGE,

Presented to Mr. John Peyton by the Rev. John Leigh.

A.		Dogwood, or
Arms	... Memayet	mountain ash . Emoethook
Arrow	... Dogernat	Duck ... Boodowit
B.		Duck & Drakes . Mameshet
Boy...	... Būkāshāmēsh	Dancing ... Badisut
Breast	... Bogomot or <i>a</i>	E.
Bonnet	... Abodoneek	Eye... ... Guinya
Beaver	... Mamshet	Egg... ... Debuic
Boat and vessel..	Adothe	Fat... ... Odoit
Buttons & money	Agamet	Eyebrow ... MarmeuK
Berries	... Bibidigemidic	Elbow ... Moocus
Blanket	... Manavooit	Ear... ... Mooshaman
Bear	... Gwashuwet	F.
Blood	... Iggobauth	Fire... ... Woodrut
Beat	... Buhaskawik	Fish hook ... Adothook
Bite...	... Boshoodik	Feathers ... Abobidress
Blow-the-Nose...	Shegamik	Fall... ... Koshet
Birch bark	... Boyish	Fork ... Ethenwit
Body	... Haddabothic	Fishing line ... Edat or <i>o</i>
C.		Flying ... Miaoth
Clothes	... Thengyam	G.
Codfish	... Bobboosoret	Girl... ... Emamooset
Cattle—cows and		Gloves ... Obsedeek
horses	... Nethabete	Gun... ... Adamadret
Cat, domestic	... Abideeshook	Glass ... Hadibiet
Cat, martin	... Adidish	Go out ... Euano
Canoe	... Tapatook	Gull... ... Asson
Cream jug	... Motheryet	Gimlet ... Quadranuek
Come hither	... Thooret	Grindstone ... Aguathoovet
Candle	... Shaboth	Gunpowder ... Baasothnut
Capelan	... Shamoth	Goose ... Odensook
Cry ...	... Matheoduc	Good night ... Betheok
Comb	... Moidensu	Get up ... Yanyess or <i>G</i>
Chin	... Goun	Gaping ... Abemik
Child	... Immāmōosēt, J. P.	Groaning ... Cheashit
Cut...	... Odishuik	Gooseberry ... Jiggamint
Comet	... Anin	H.
Clouds	... Berroich or <i>k</i>	Hand ... Mewet
D.		Hair ... Drona
Deer...	... Osweet	House ... Mamruateek
Deers' horns	... Magorun	Hammer ... Mathuis
Dog...	... Māmāsāvēet (or Māmmoosērnit, J. P.)	Heart ... Bogodoret
Drawing	... Moeshwadet	Hare ... OduSweet
		Husband ... Zathrook

Hoop	... Waine	Pigeon (a sea bird)	... Bobbidish
Head	... Govathin-keathut	Puffin	... Gwashawit
Hieeough	... Madyrut		
Herring	... Washemesh		
		R.	
I.		Roeks	... Ahmee
Ice	... Ozeru	Rain	... Bathue
Indian (red)	... Beathook	Running	... Wothamashet
Indian eup	... Shueodimit	Rowing	... Osavate
Iron	... Mowagesnite or <i>e</i>		
Islands	... Mammashcek	S.	
		Shoes	... Moosin
K.		Smoke	... Bosdie or <i>a</i>
Knife	... Nine	Seal	... Bidesook
Knee	... Hodamishit	Shaking	... Mathie-bidesook
Kneeling	... Aeusthibit	Spoon	... Adadimiuk or <i>ute</i>
Kiss...	... Widumite or <i>ik</i>	Sun...	... Kuis and Manga-roonish or <i>u</i>
		Sit down	... Athess
L.		Sleep	... Isedoweet
Lobster	... Odjet	Saw...	... Deddoweet
Lamp	... Bobbiduishemet	Sails	... Ejabathook
Lord bird (or Harlequinduck?)	... Mammadronit or <i>u</i>	Shovel	... Godawik
Leg	... Aduse	Stockings	... Gosset, gasaek
Lead	... Goosheben	Sword	... Bidisoni
Lip...	... Ooish	Silk handkerechief	... Egibidinish
Lie down	... Bituwait	Seissors	... Ozegeen
Louse	... Kusebeet	Sore throat	... Anadriek
		Snipe	... Aoujet
M.		Swimming	... Thoowidgee
Man	... Bukashman (or Bookshimôn, J.P.)	Seal sunken	... Apparet o bidesook
Mouth	... Mameshook	Seratch	... Bashubet
Moon	... Kuis and Washew-nish	Seallop or Frill...	... Gowet
Mosquito (black fly)	... Shema-bogosthue	Sneezing	... Adjith
		Singing	... Awoodet
N.		Shoulder	... Manegemethon
Nose	... Gun or geen	Standing	... Kingiabit
Net...	... Giggaremanet	Shaking hands...	... Meeman Monasthus
Neeklaee	... Bethée	Stars	... Adenishit
Night and darkness	... Washeu		
Nipper (mosquito)	... Bebadrook	T.	
Nails	... Quish	Teeth	... Botomet onthermayet
Neek and throat.	... Tedesheet	Trap	... Shabathooet or <i>t</i>
		Trousers	... Mowead
O.		Trout	... Dattomeish
Oil...	... Emet	Tillass (? meaning)	... Gotheyet
Otter	... Edru or <i>ee</i>	Turr (a sea bird)	... Geonet
Oehre	... Odemet	Tuiker (? meaning)	... Osthook
Oar...	... Podibeae	Tickle (? a rapid eurrent in a narrow channel)	... Kadmishuite
		Thank you	... Thine
P.		Thumb	... Itweena
Puppies	... Mammashaveet	Tongue	... Memasuk
Puppy	... Mammôosēmīch, J.P.	Throw	... Pugathoite
Pin...	... Dosomite	Thread	... Meroobish
Parbridge (Ptarmigan)	... Zosweet	Thunder	... Baroodisick
Pitcher and eup.	... Manunc		

W.		NUMERALS.	
Woman	... Emamoose, Immä-moose, J. P.	One...	... Gathet
Water	... Ebanthoo	Two...	... Adasic
Watch	... Kuis	Three	... Thedsic
Woodpecker	... Shebohovit	Four	... Abodoesic
Wife	... Oosuek	Five	... Nijeek or c
Walk	... Woothyat	Six ...	... Rigadosie
Warming yourself	Obosheen	Seven	... O-o-dosook
Wind	... Gidyethue	Eight	... Aodoosook
Wolf	... Moisamadrook	Nine	... Yeothodue
		Ten...	... Theant

Without pretending to have any knowledge of philology, I may perhaps observe that several curious facts are noticeable in the foregoing list of words. The use of the diphthong *th* is of frequent occurrence, and the English words “sun,” “moon,” and “watch”—which latter, I take it, means a time measurer—are expressed in the Indian language by the word “*kuis*.”\* My friend, Professor Marshall, has suggested that the identity of the words signifying watch, sun, and moon may be explained by the fact of the similarity in form of the different objects. Had there been in the Indian tongue any word to express the idea of a *Deity*, I do not think it would have escaped the notice of the clergyman who drew up the vocabulary. It is a pity that the accentuation should not have been added to each word. To those I have heard spoken myself I have supplied the deficiency. I was informed by Mr. Whiteway, of St. John’s, Newfoundland, that the vocabulary had been in the hands of one of the Presidents of the Asiatic Society, but with what results I could not learn. John Louis, a Mohawk “*métis*,” who could speak several Indian languages, told Mr. Curtis that the language of the Beothucs was unknown amongst the Canadian Indians.

#### NOTES on INDIAN REMAINS FOUND on the COAST of LABRADOR.

By T. G. B. LLOYD, C.E., F.G.S., M.A.I.

WHILST my colleague, Mr. John Milne, and myself were engaged upon a survey of certain mineral districts on the coast of Newfoundland during last summer, our schooner was compelled by stress of weather to put into Forteau Bay, Labrador, which is situated at the western end of the Straits of Belleisle, where she was detained for about a week by contrary winds. An opportunity was thus afforded me of visiting two localities on the coast in which, as I had been informed by the Rev. Mr. Botword of St. John’s, Newfoundland, Indian Graves and Stone Arrow-heads had been discovered.

At Long Point, on the east side of Forteau Bay, and at a short distance from the lighthouse which is erected at the entrance

\* In many cases the letters *n* and *u* were undistinguishable from each other in the original manuscript, and the terminations *ik* and *ite* may have been, in some cases wrongly substituted for each other.

of the harbour, a flat ledge of Lower Potsdam sandstone, about a quarter of a mile in length, and 400 yards in width, lies at the base of a high precipitous cliff; its surface is elevated about 15 ft. or so above high-water mark, beyond which a low shelving platform of rock is laid bare by the receding tide. On the surface of the upper platform were visible the ruins of seven small stone buildings, which were located in the manner shown in the accompanying sketch plan. [Plate iii.]

No. 1 consisted of three walls in a very ruinous condition.

No. 2 was of an oblong form, and of the dimensions shown in the plan and elevation. The tops of the walls were 2 ft. 6 in. above the surface of the ground. The man who acted as my guide informed me that three or four years ago they extended upwards to a height of about 7 ft., and the two side walls were arched over, in the manner shown in the sketch. In the front wall, overlooking the sea, a break was observed of 2 ft. 6 in. width.

No. 3 was in too fragmentary a state to admit of its exact shape and dimensions being taken.

In No. 4 the back wall was curved, and the side wall, on the right hand of the sketch, extended 10 ft. beyond the one on the left.

No. 5 formed a square 6 ft. by 6 ft.

No. 6 was nearly circular, and of 15 ft. diameter outside the walls.

No. 7, shaped like a half-moon, was probably, in its original state, of the form and dimensions of No. 6.

The buildings which were disposed in an irregular manner, and at distances from each other varying from about 10 ft. to 50 ft. or 60 ft., and from that to 100 yards, were built up of slabs of sandstone of various sizes, laid roughly upon each other, and filled in with turf sods.

Mr. Botwood informed me that when he was living at Forteau Bay some eight or nine years ago, he visited the so-called "graves," which he described to me as having been open at one end, and inside of them was a platform of stones, raised above the floor, over which was placed another platform of slab, under the bottom one of which the skeletons were supposed to be deposited.

Both inside and outside of the walls, I found confused heaps of slabs, which appeared to me to have been dislodged from their positions thereon; but I could detect no indications of the platforms above alluded to. On making inquiries from some of the fishermen and others, living round that part of the coast, I was unable to hear of any instance of skeletons or bones having been found in any of the so-called Indian Graves. I was told,



however, that a few stone buildings, similar to those just described, existed formerly on the landwash at the "Tickle," a place about half a mile east of Capstan Island.

The next locality, where Indian relics have been found, is situated about twenty miles east of Forteau Bay, near Capstan Island, at the head of a cove, named L'Anse du Diable, which is pronounced *Lancy Jobble* by the English-speaking community. It lies upon a low undulating tract of land, shut in on the east and west by lofty and abrupt cliffs of Lower Potsdam Sandstone, which lie uncomfortably on beds of Gneissoid rock of Laurentian age; in the latter of which are thick beds, or veins, of opaque quartz. A deposit of fine sand, above the surface of which *roches moutonnées*, or "hogsbacks" as they are called in America, are visible in places, forms the bottom of the valley, through which a creek finds its way into the sea at the head of the Cove. On the surface of the sand is a coating of turf, moss, and heath, with partridge-berry shrubs, whilst here and there low bushes of dwarf juniper, spruce, and elder protect the underlying sand from the action of the wind. Amongst the sand hillocks were seen numerous shallow pits, of various sizes, the largest of which was about 50 ft. long and 30 or 40 ft. wide, with a depth of about 10 ft.; whilst some of them were mere shallow depressions about 2 ft. deep or less. On the surface of these, the arrow-heads, chips, and flakes were found distributed, principally in groups, but occasionally a single one was discovered lying apart. I was told by Mrs. Buckle, who lives near the spot, that after the occurrence of high winds was the best time to search for the specimens; and she also informed me that, whilst she was out one day on the barrens, about thirteen years ago, gathering berries, she discovered near the right hand bank of the brook a heap of arrow-heads, some two or three dozen in number, piled up against each other, with the apparent intention on the part of the owner to return for them at some future time.

It is worthy of notice that the arrow-heads of quartzite, with the exception of a broken one of rock crystal and a small chip of the same material, were found exclusively on the part of the barren which lay on the right hand bank of the stream; whilst the arrow-heads and fragments of rock crystal were picked up on the left hand side of the brook.

The Micmac Indian, who accompanied me on the second day of my search, suggested, on our arriving at the Creek, that we should go and search amongst some sandhills which appeared to him as likely to have formed the site of an Indian encampment by the reason of the short thick growth of the turf around. It was in this spot we picked up the finely-worked arrow-

heads of quartzite, which lay on a shallow depression in the sand, and where there were evident marks of fire, as shown by the blackened sand underneath, and the burnt appearance of the underlying rock.

From the information I obtained respecting the present race of Montagnais, or "Mountaineer Indians," who live up the country some forty or fifty miles from the sea coast, I do not think they were the manufacturers of the arrow-heads, for they are supplied with fire-arms and ammunition by the Hudson's Bay Company with which they trade in skins, &c.; although, like the Micmac Indians of Newfoundland, they make use of the bow and arrow, the latter untipped, for killing ptarmigan, blue jays, and "such small deer." The Esquimos do not frequent that part of the coast at the present day.

In conclusion I would suggest the probability that the stone buildings were used formerly as dwelling-places by families of Indians who resorted to the coast in the summer-time for the purpose of catching fish, such as cod, salmon, and sea-trout, of which an abundant supply is to be had in the Bay, and in the river at its head. The absence of timber in the vicinity of Long Point, and of any traces of its ever having grown thereabouts, may have compelled the Indian people to use the sandstone slabs in lieu of wood for the construction of their huts. On the other hand, as is stated in the paper on the "Beothucs," the Red Indians of Newfoundland, were accustomed to carry their dead considerable distances to the seashore for burial; but the absence of any human bones, and of traces of sepulture, is, I think, evidence of considerable weight against the "Indian grave" hypothesis. It may be noticed in this connection that no traces of kitchen middens have been found, so far as I am aware, either on the coast of Newfoundland or of Labrador.

The traces of an Indian encampment, which probably was one of considerable duration, as evidenced by the condition of the herbage around the spot, the state of the arrow-heads, and the peculiar positions in which they were found lying, point to the conclusion that the barren at the head of L'Anse du Diable was a spot selected for the manufacture of them by some unknown people. The freshly-made appearance of the implements of quartzite may have been caused by their having been buried in dry sand, so that any speculation as to their age would be fruitless. The supply of fish from sea and stream, the abundant growth of berries, together with the fact that, as I was informed, the spot used to be much frequented by ptarmigan, bears, and cariboo, must have fitted it for a residence for Indians during the summer months. With regard to the probable source from whence the savages obtained the material for the manufacture of their

arrow-heads, no conclusion can be arrived at until a search has been made in the Laurentian and Potsdam beds of the surrounding district. I may remark that I may have a chance during the present year of collecting more of the specimens, and additional facts regarding the Indian remains.

#### DISCUSSION.

Mr. A. L. LEWIS said, if he, as a visitor, might be allowed to put a question, he would ask whether the author himself had found all the implements, etc., exhibited? There appeared to be some local demand for them, and the fact that an Indian had offered to conduct him to a likely place to find some, and had immediately found some there, might seem to indicate that there was also a local supply, but he had no doubt that the author had taken all necessary precaution in the matter.

Mr. C. H. E. CARMICHAEL referred to his paper sent up to the British Association at Bradford through the Institute, and printed in the July-October number of the journal, in which he had set forth the views developed by Professor Gemarelli on the existence of a red race in Europe. In the Beothucs, if he rightly understood the author of the paper now before the meeting, we had a people who were red only in virtue of using paint to produce that tint. If the Beothucs were not really red men, *i. e.*, part of the race commonly known as the Red Indians, he should be glad to hear any suggestion that might be offered as to the race to which they did belong, as no light had been thrown upon that question in the course of the paper.

The CHAIRMAN expressed the great pleasure he had derived from listening to the author's papers, which were of a class most welcome to the Institute, for he had described a series of remains on the Coast of Labrador which were, so far as he was aware, quite new, and if the drawings of the position of the stones in the arches were correct, indicated an age of not more than a few hundred years. He himself was surprised that so little had been written about the Indian remains in this part of America, and the last person who explored the country, Mr. Hind, said scarcely anything upon the subject. The nature of the rocks on which these remains were found, being of Potsdam sandstone, one of the divisions of the lower Silurian system, would probably explain the occurrence of quartzite and other arrow-heads which the author had exhibited, for some distance farther to the eastward commenced the great series of the Laurentian system, which had been described by his friend Sir William Logan, extending many hundred of miles still further east, through the heart of Canada, in which quartzite, gneissose and other rocks were found. Although the author had described the little peninsula in his paper as composed of Potsdam sandstone, he said nothing about the footprints of crustaceans, which were first supposed by Professor Owen to be those of a tortoise, and called *Protichnites*, found in this rock, but which might be discovered, if carefully looked for, at Labrador. He,



the chairman, was familiar with them, as they occurred at Beauharnois, St. Genevieve on the Island of Montreal, and other places, when they were first described upwards of twenty-five years ago, and as the author contemplated another visit to Labrador, he would recommend a search for them. The stone implements shown possessed a more modern and somewhat different appearance to those he, Sir D. Gibb, had brought before the Institute some months back, which were figured in the Journal, and he thought they were less ancient, although he would not deny that the arrow-heads represented some amount of antiquity. Their general shape, too, differed much from his specimens. The description of the Indian graves and modes of interment was similar to that of the ancient aborigines in other parts of Canada, especially on the Island of Montreal, where the bodies were found doubled up, and faced, he believed, particular directions. The more modern Indians, such as he knew them at the Lake of Two Mountains, Caughnawanga, and other places near Montreal, were now buried in coffins in a truly Christian fashion. In reply to the question put to him, the chairman, by Mr. Park Harrison about the colour of the Red Indians, he believed that it was not always due to pigment. He had seen the children and the squaws of Indians on numerous occasions, when a boy, and recollected well their distinct dirty dark brown colour, which was unmistakably natural and not due either to pigment or to dirt. The skull from the Indian graves was well formed, and strongly simulated the Caucasian type, although undoubtedly Indian, proving at any rate a remarkably great amount of intelligence.

Mr. LLOYD said, in answer to a doubt expressed by some one present as to the genuineness of the quartzite arrow-heads picked up by the Indian guide, that he was not aware of the fact that the art of Flint Jack had as yet crossed the Atlantic; but, supposing that those handed to him by the Indian might be forgeries, he hoped that those picked up by himself would be considered as genuine. Respecting the question raised as to what constituted a real Red Indian, the author replied that he had nothing to say, because his knowledge of Indians was confined to an acquaintance with half-civilised Iroquois, Algonquin, and Miamee Indians.

The meeting then separated.

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MARCH 10th, 1874.

Professor BUSK, F.R.S., *President, in the Chair.*

THE Minutes of the last Meeting were read and confirmed.

The following new member was announced: J. ALEXANDER STEWART, Esq., of Christ Church College, Oxford.